

A
Myrror for Martinists,
And all other Schismaticques, which
*in these dangerous daies doe breake the god-
lie vnitie, and disturbe the Christi-
an peace of the Church.*

Published by T. T.

Math. 4. 24.
Take heed what ye heare.



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THE HISTORY OF THE
CITY OF LONDON
FROM THE FIRST
SETTLING OF THE
CITY TO THE
PRESENT TIME
BY
JOHN STOW
1597

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The Preface.



H E Apostle Paul exhorting euerie Christian to take vnto him *uniuersam illam πανοπλίαν*, that same compleat armour of a godly man, willeth him to girde himselfe with the girdle of truth. This truth seemeth to haue great affinitie with mans nature, because wee are made after Gods owne

Ephes. 6. 13.

image, (who is truth it selfe) that wee might expresse the same in our life, in our words, and in our maners. But by reason of original sinne, we all haue made shipwracke of the truth, & euerie man is become a liar. Yet, what man is he so vnregenerate, that in open shew seemeth not to like and loue truth? Doe not the greatest liars and most false accusers pretend truth? Cellus and Antiphon, two heretiques, called their bookes, Bookes of truth. The false Prophets which deceiued Achab, made a great brag of truth. The deuill (who can transforme himselfe into an Angel of light) when he tempted Christ, had in his mouth the infallible truth of Gods word. But Prosper sayth very well, *Parum est, si verum in ore est, et falsum in corde*. And another father to the same purpose saith: *Nihil prodest, quia hymnum cantat lingua tua si sacrilegium exhalat vita tua*. It is a verie vile thing to haue truth in the mouth, and falsehood in the heart. A theefe many times is not knowne by his face from a true man. Experience proueth, that as poisoning hearbes do grow greene as well as the wholesome: And as counterfeit golde looketh to the cie so faire as good coine: so doth falsehood appeare oftentimes like the truth, yea to some, more plausible and acceptable. For art and science, which should serue for the truth, are by the subteltie of sathan verie often retayned against the same.

The Preface.

The wisest creature among beasts (the serpent I meane) was by the deuill abused to set forth lies, to the seducing of the first man. And do we not see that the same deuill imploiethe still art, learning, ripe wittes, and other good gifts which God hath giuen vnto men, against the truth? to wit, such as are in the Papists, Heretiques, Brownists, the familie of Loue, Martinistes, and all Schismatiques, which neuer cease peruertering the truth? It were to be wished that the lips of these men might be continually sealed, as was the mouth of the image Angerona, the Goddess of silence. For better it were for them to be dumbe images of a vaine Goddesse, then the clattering false spirites of sathan.

The hurt that may come vnto thee (Christian Reader) by the poison of these vipers, if it do but touch thee, for *Sub melle latet venenum*, vnder the Greene grass lieth a serpent, and falsehood is coulored with truth, hath made me carefull for thy good, to publish this small treatise. Therefore such as it is, take it well in worth, and forget not this caueat of our sauiour Christ, saying: *Take heede what ye heare.*

Marke. 4. 24.

Vlterius ne tende oaijs.



A Myrror for Martinists.



When I call to minde the graue sentence of our sauour Christ, Wisedome is iustified of her children, and doe beholde the miserable contentions with which the Church of England at this day is so vered and turmoiled by the children of follie, I cannot but on the one side condemne the late Martine libellers, and their fauorites, who hauing a bad cause, do as leudly handle the same: and on the other side mislike some repliers, who notwithstanding they haue chosen the better part, yet handle it not so charitably and modestly as it requireth. And albeit the first scandale cometh by those foolish workers of iniquitie, yet Angerona the Goddes of silence, might better haue answered them, then men of vncircumcised lips, whose euill wordes corrupt good manners: for wisedome will not in such sort be iustified of her children. She is louing (saith Salomon) and will not absolue him that blasphemeth with his lips: nay, she will bring to passe, that the iudgement of reproch shall not suffer him to escape.

Math. 11. 19.

Wisdome, 1. 6

Verse, 8.

These things considered, I haue thought good to tender this Myrror, to take from the face manifest spots: wishing as hartely that the Church might be as free from those Martine Libellers, as they seeme to wish it to bee without all manner of blemishes and imperfections. But although the Church of Christ for her simplicitie is called a doue: for her fruitfulness, a vine: for her beautie, a rose: for her strength, mount Sion: and for her holines, a Priesthood: yet is it not so pure and simple, (so long as it is vpon earth) but that it fostereth fores and wolues: not so fruitfull, but it hath thornes and thistles: not so strong, but the tyrants of the worlde doe sometime assaile and

Cant. 6. 8

Isai. 5. 1

Isai. 125. 1

Isai 46. 13

Cant. 2. 1

1. Pet. 2. 9

Mat. 13. 47.
Mat. 25. 1
Mat. 13. 24.

1. Iohn. 2. 19

Shake the same : neither is it so holy, but that prophane and wicked men seeme to haue place therein. Our sauour Christ sayd, that the kingdome of heauen (which is the Church) hath in it fishes good and bad : virgins, wise and foolish : cockle and wheate : & yet these are not of the substance, but as it were the dregs and excrements thereof. The bodie of Christ is liuely, neither hath it anie dead members: and therefore Saint Iohn speaking of false Apostles sayth, They went out from vs, because they were not of vs : for if they had ben of vs, they had surely tarried with vs.

Apoc. 3. 15.
Math 7. 23

Assuredly the wicked are conuersant in the Church no otherwise (saith Saint Augustine) then are corrupt and naughty humours in a mans bodie : for euen as those trouble & corrupt the health : so these vere and disquiet the Church, and are loathsome vnto Christ himselfe, insonmuch that he spueeth them out of his mouth, and will saie vnto them in that great daie, Depart from me, ye workers of iniquitie.

Cyprian lib. de
vnitate Eccle-
siae.

They then are too péeuish and wayward, which at this day doe saie and imagine to themselves a Church so reformed heere in earth, as they will haue nothing out of square in the same : & doe looke for that here, which is no where to be found but in heauen. And if they finde not the Church according to their conceit, they incontinent forsake the same and make a scisme. Which to the Church (according to Cyprians opinion) is more pernicious than idolatrie. For hee sayth, that heresie and schisme succeeded in the place and selfe same degré that idolatrie had afore time. *Christi aduentu prostratus inimicus videns idola derelicta, &c.* The enimie Sathan being ouerthrowen by the coming of Christ, seeing idols forsaken, and his sees and temples to be left desart, by reason of the great multitude of faithfull people, deuised a new subtiltie vnder the verie title and name of Christianity, to deceiue the vnwarie: he found out (I saie) heresies and schismes, wherby he might ouerthrow faith, corrupt the truth, & diuide the vnitie of Christs Church. This title and name of Christianitie, whereof Cyprian speaketh, is that cloke of schismatiques, by which they would seeme holy and good to the detriment of the godlie.

Schisme (according to Saint Augustines opinion) springeth
from

from a certaine hatred amongst brethren. Many causes hereof are rehearsed by the fathers of the Primitive Church: but they all agree that there be foure especiall meanes to hatch them, all which foure haue a soueraigne supremacie, and a supreme so- ueraignty in this latter age of the worlde. The first they set down, is the contempt of Bishops, to whom (as Ierome saith) euer since Saint Markes time, the gouernment of the Church belonged: *In hoc omnes sunt docti, &c.* By so much bee they now accounted better learned, by holwe much they can whet their tongues sharper, and shoote out more poisoned arrowes euen bitter wordes against them. The second is, ambition, or as some thinke, enuie at the preferment of others: This caused of olde Arrius, Donatus, and Nouatius to straine theyr brynes, to finde out their monstrous assertions, & being found, to teach and preach them openly: neither shall the sectaries of our daies, euer clære themselves from this suspition. The third cause is, false loue. All men desire to bee commended for theyr skill. They thinke nothing to be truly sayd, or well done, but that which they themselves doe. The fourth is, couetousnesse, this caused Balaam to curse Gods people: and Simon Magus to desire the giftes of the holy Ghost: and hope of gaine is said to be it, that caused Paulus Samosatenus to fall into his damnable opinions.

The causes of Schisme.

Ierom. in E-
pist. ad Eua-
grium.

Theodore. li.
2. Fab.

This contagion hath so spread it selfe like a canker through the veines and hearts of the world at this daie, that there is almost no hope of anie recoverie. In respect whereof it cannot be sayd, as it was of Iayroule daughter, that it is euen now dead: but as they sayd of Lazarus, that it alreadie stinketh.

These causes considered, it may easily be seene what schisme is, namely, a separation of a congregation, either through hatred and contempt of Bishoppes, ambition, selfe-loue, or couetousnes, by which there ariseth a diuersitie either of minde, or opinion, or speeches, or election of gouernours, whether ecclesi- asticall or ciuill, which things doe both breede and increase that hatred, contempt, &c.

A definition
of Schisme.

Howbeit all Schisme is not to be condemned. For there is a separation which we may iustly allow & commend, as when certaine partes separate themselves from the whole, because they

A distinction
of Schisme.

Math. 10. 34

they will not be corrupted and infected with vngodlynnes. In this respect Abraham is commended, because he forsooke Caldea his native Countrie: Lot, Sodome: and Iohn Baptist was no Schismaticke, though he departed from the Levitical Priesthood, himselfe being of the same Tribe: Paul departing from the Scribes and Pharesies: the Gentiles conuerted from the Iewes: and we, from the Church of Rome: For Christ came not to send peace, but a sword, and to seuer men from their owne household.

A most detestable schisme.

But if the body it selfe being good, and some members being putrified and defiled are departed a waie, such a schisme is most detestable: both because the Church seeing it is a bodie of diuerse partes, when it is diuided, is after a sort ruined: and also because the parts thereof being distracted and torne a sunder, doe perish, forsomuch as they do fall from eternall life.

They that separate themselues in this kinde of Schisme, what other thing do they but rip vp y^e seamlesse coat of Christ, and breake the limites he hath set, by disquieting the peace of his Church, casting innumerable bones of debate, to set men together by the eares, so destroying their owne soules, and so much as in them lyeth, the whole Church, vnles Christ vouchsafe his mercie, to restore and preserue the same. Here a question may be asked, why God doth suffer his Church to be troubled and turmoiled by Schismes, innouations, and fantastickall deuices (of the which greate learned men are many times the autho^{rs}) in such wise, that not onely affinities, kindreds, friendships, and whole families are subuerted, as if Bellona or the furies were among them: but also Cities, Provinces, and Kingdomes brought thereby to vtter desolation.

Deut. 13

Moses the man of God answereth this question thus, If there arise among you a prophet or a dreamer of dreames, (and giue thee a signe or a wonder, and the signe or the wonder which he hath told thee come to passe) saying, Let vs goe after other Gods which thou hast not knowen, & let vs serue them: Thou shalt not hearken to the wordes of that Prophet, or dreamer of dreames: for the Lorde your God proueth you, to knowe whether yee loue the Lord your God with all your heart, & with all your soule.

The

The cause then we see is as cleere as the light, why the diuine prouidence sometime suffereth certain teachers in the Church learned men, to preach and maintain new opinions (sayth Moyses) That the Lord your God might trie or proue you. And in verie deede this is a sore temptation, that hee whome thou iudgeth to be a Prophet, a disciple of the Prophets, whom thou reputest to be a Doctor and teacher of the truth, whome thou doest reuerence and greatly loue, that he (I saie) should sodainly and couertly solue hurtfull errors, which thou canst not quickly find out, nor easily condemne.

False teachers a temptation.

To make this place of Moyses more manifest, I will set before thee some Ecclesiasticall examples.

When that unhappie Nestorius was turned from a sheepe to a woulfe, how grievously did he then teare & spoile the flock of Christ: when as they themselves were bitten of him, which for the most part as yet took him for a sheepe, and therefore laie more open to be deuoured of him. For who wold haue thought y he could easily haue erred, which was elected to be Bishop of Constantinople by a generall consent of learned men, who was beloued of the best, and reuerenced of all men: who dailie handled Gods word, and confuted the pernicious errors both of the Iewes and also of the Gentiles: Who would not haue beleued, that this man did teach and preache nothing but the truth, & that he had bin of a sound iudgement: But he to make a waie for his owne heresie (denying the diuinitie of Christ) inueighed against the blasphemies of all heresies. And this is that which Moyses sayd, The Lorde your God doth proue you whether ye loue him or not. Many things are reported by Zozomenus in his Ecclesiasticall storie of the wickednesse of this Nestorius, where amongst other things he setteth forth the wonderfull and terrible iudgement of God vpon this heretique, whose tongue, with the which he had blasphemed Christ, was immediatly after his death, found eaten & consumed from within his mouth with wormes.

Nestorius held that Marie was the mother of Christ, but not the mother of God: making two Christs.

But to leaue Nestorius, in whom there was more cause of wonder then matter of profite, more fame then desert: who was for a time more fauoured of the comon multitude (whom he sought to please) then beloued of God. I will set before you

Photinus denied the God-head of Christ

those of more deserved fame and learning, and thereby a greater temptation to good men. Among which, Photinus is to be remembered, who not long after that he was called to the Church of Syrmiana by a general consent, shewed himselfe some after rather a tempter then a teacher, insomuch, that sodainly lyke that euill Prophet, or dreamer of dreames, of whome Moses speaketh, he began to perswade the people committed vnto him to followe strange Gods, that is to say, strange errors, which before they had not knowen: to bring which wickednesse to passe, he had great helpes, as a singular wit, profound learning and persuasible eloquence: insomuch that he could speake copiously with delight, and dispute and write subtilly and sententiouslie with commendation: as plainly appeared by his bookes which he wrote in Greeke and Latine. But happily it befell, that the sheepe of Christ committed vnto him, hauing a vigilant eie and carefull regard vnto their faith, some remembered the forewarning of Moses: and although they had in admiration the learning and eloquence of their pastour and prophet, yet were they not ignorant of the temptation. For him whom afore they followed as the bel-weather of the flocke, the same now they began to shunne and flie from as a most dangerous woulfe.

Apollinar held that Christ had no humane soule: & that he tooke no flesh of the virgin Marie, but brought it from heauen, &c

As we are warned by this example of Photinus, so also are we taught by another of Appollinar, to beware of the danger of this Ecclesiastical temptation, and to take diligent heed that we keepe the faith. This Appollinar was also a man of great learning, as appeareth by those thirtie bookes which he wrote against Porphyrius: and as he was learned, so also he seemed zealous in ouerthrowing many heresies, and confuting such errors as were contrarie to the faith. It were too tedious to make report of all his workes, by which he might seeme equall to the greatest builders of the Church. But see the mallice of sathan. This man through a certaine prophane desire of hereticall curiositie, began to be new-fangled, and so as it were by the contagion of a leprosie, he defiled and corrupted all his labours, whereby his doctrine in the end shewed it selfe to be rather an Ecclesiasticall temptation, than a building of the Church.

But

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But of all the most dangerous tempters of olde time, none may be compared to Origen, in whom many things were singular, many excellent, and many wonderfull; to speak of whose condigne praises, in respect of the mans rare gifts, a whole daie will scarce suffice: all which notwithstanding did not make so much for the glorie of religion, as they do set forth the greatnes of the temptation. For what man is he, that rather than hee would cast off one endued with such a wit, so profound in learning in all science, such swæte eloquence, so holy a life, and with so great grace, will not vse this sentence, that hee had rather to erre with Origen, then with others to be of a true and sounde iudgement. And yet for all this, no common, but a perillous temptation by him (as the end shewed) carried many from the integritie of faith: insomuch that the selfe same Origen, insolently abusing the grace of God, trusting too much to his wit, and standing too fast in his owne conceit, made smal account of Christian religion, thought himself more wise then others, contemned the ancient rites of the Church, and interpreted some places of Scripture after a new and strange sense, giving iust occasion to Moses, to speak vnto the Church of Christ concerning him, Thou shalt not heare the voice of that Prophet, because the Lorde your God proueth you, whether yee loue him or no.

But what neede wee seeke examples so farre of, when as at home daily we haue too many of these before our eies, of such men as are indued with competent learning and other good giftes, and hauing once begun well in the race of discretion, to run a good course, and like good builders, to lay a good foundation to reare vp the Church of Christ by the preaching of the Gospel, are now at the last lyke those foolish builders of Babel, confounded in their worke, building by presumption a tower of sonde conceit to themselves, and are by the iust plague of God so diuided therein, that some are Anabaptisticall Brownists, some libertine Family-louists, and some (beside other sectes) malecontent Martinists, birdes hatcht of an euill egge, a generation of vipers, that can finde no life but by the destruction of their mother, to too greedie to seeke themselves & not Christ, hauing no care to maintaine the peace of his Church, but con-

trariwise seeke to disturbe the same : which preach not his Gospel simply, but their selfe conceited deuises, which are infinite: which masking kinde of hypocrites, haue their visors daily taken from theyr faces, and the most godly wise do knowe them perfectly, and can saie, that they are no better than those seducing dreamers and false teachers, of whom Moses speaketh, by which God vseth to trie vs, whether we loue him or not.

Who therefore seeing these dangerous daies, doth not rather wish with Ieremie to dwell in y^e wilderness, that so they might leaue the societie of sinfull men, and giue themselves onely to contemplation, that so also they might not see the miseries like to fall vpon vs.

Polycarpus that holy marty^r, scholler to Saint Iohn the Euangelist, when he heard in his time but of a little discord, in regard of that which at this daie raigneth both in Church and common wealth, is reported to haue cried out, *Deus bone, in qua tempora me reseruasti vt haec audiam*, God God, vntill what time hast thou kept & continued me, y^e I shuld heare these things : How much more iust occasion haue the godly of this age, not onely to crie out with the heathen Oratour, *O tempora, o mores* : O times, O manners : but also with the Prophet Isay, Heare O earth, and hearken O heauen, &c.

Isai. i.

The dutie of
good ministers.

The godly and faithfull of this most Christian Church of England feeling and fearing the danger of Schisme, doe euery where greatly complaine of the discorde among Ministers. Such is the miserable corruption of this latter world, that whereas calamities, troubles, and contentions do euery where abound, and the dutie of the Ministers of the Church is, euen as Fathers, chiefe men, and teachers, or rather as messengers of peace in the house of God, to teach men plaine and simplie, and instruct and confirme them in faith, to reprove sinne and errours, to exhort vnto good workes, to comfort the afflicted, & finally to stirre them vpon both to peace, charitie and concord, to amendement of life, and repentance from sinne : yet notwithstanding many of them doe nothing lesse. And which is worse, they themselves are the authozs of schisme, and distracting of the simple and ignorant multitude, vsing a contentious kinde of teaching and quarrelling among themselves, that beeing ouerwhelmed

uerwhelmed with these garboiles, they nothing regarde howe
 they may (as cause requireth) prouide for the publique state, but
 in stead thereof, vnder a great shew of holines and zeale, they
 thrust into the house of God, before the whole congregation,
 their contentious conceits & pexuish affections: and so by these
 kinde of Sermons, the simple and silly people receiueth small
 profit, being by these not instructed as they ought to be, in faith
 confirmed, nor moued to repentance: but rather are troubled,
 and made worse and disobedient. Whereby it commeth to passe
 that they saie they cannot tell what to beleue, nor to what
 sound and true foundation to leane. And thus these Scisma-
 tiques by their contentions (to vse Saint Ambrose wordes a-
 gainst them) *Quadam nuncapatiua fidei germanitate parrici-*
dialibus gladijs homines cupiunt vulnerare. With a certaine
 brotherly affinitie or likenes of one faith, they couet to wound
 men, as if one brother should drawe his sword against another.
 Such false Apostles are craftie workers, transforming them-
 selues into the Apostles of Christ, and are excellently described
 in the Apocalips, vnder the names of locusts, the formes wher-
 of were *similes equis paratis in praelium*, like horses redie to the
 skirmish: that is to saie, hot and vehement, and they had vpon
 their heads, as it were crownes, not crownes in deede, and like
 to golde, but not golde: & their faces were as the faces of men,
 that is, they seemed good and honest men: and they had hayre
 like vnto womens haire, many faire shewes and resemblan-
 ces, and the noise of their wings, was like the noise of many
 chariots and horses, but they had tayles like to Scorpions, and
 their stings were in their tayles: that is to say, the end & effect of
 all their labours, was to seduce men to euerlasting damnation.

Ambr. de in-
 carnat. Dom.
 cap. 2.

Apoc. 9.

False Apo-
 stles described

The state therefore of the Church in these our dayes, is like
 a great household, wherein not onely the sonnes, daughters and
 seruants are at continuall discord, & braule among themselves,
 whereby it commeth to passe that none of them doth his dutie,
 nor seeketh to vpholde the state of the house: but also the pa-
 rents themselves, which are chiefe of the house, and ought to
 remoue those contentions, and put euery man in minde of his
 dutie, are also at contention and strife together: and so hauing
 respect onely to their owne contentions, they let the whole
 house

house go to hauock, caring nothing at all whether it be gouerned well or ill: yea by reason of these braules, they confirme the troubled houtholde in their conceiued wickednes, whereby at last they altogether miserablie perishe. For these unhappie contentions of the parents, are the chiefe meanes to vpholde the cause of that heauie destruction of the whole houtholde. This is a verie fit resemblance of the Ministers of the Church of England at this daie (I meane those that be faultie in this behalfe.) For those which are not faultie, (as I hope through the grace of God, the most are such) are not offended with this speech. For the other doe grievously offend, and no small parte of the cause both of the corruptions of the present manners, and also of the times doe rest in them. For whereas they ought by doctrine, reproofing and exhorting grauely, to helpe the publique state and prevent the worst, they doe not as they ought, imploy their diligence here vnto, but rather doe giue themselves to seditious sedition, then studie to follow their function: and so vnfruitfully they continually wearie and offend the people, that many (the more is to be lamented) do stubburnly persist and continue in their incredulitie, and so repent not, to theyr owne destruction, and at the last contemne both the Church and doctrine.

Contentious
Ministers,

But such as rather loue contentious inuectiues then quiet preachings, and haue so vsed themselves therunto, that they can almost doe nothing els but contend, obiect to vs the saying of Saint Paul, who commandeth a Bishoppe to holde fast that faithfull word which tendeth vnto doctrine, that he may bee able to exhort by wholesome instruction, and to confute such as shall speake there against.

Tit. I. 9

Ministers
must reprove
errours.

Truly I answere, it is needfull that euerie faithfull Minister should stedfastly cleaue to wholesome doctrine, and earnestly bend himselfe against that which is contrarie, and agaynst such as peruert the same, so as hee may bee able with firme arguments to confute their peruerse and false opinions, and so ouerthrowe falshood before they can vtter it.

Modestie and
mildnes of spi-
rit becommeth
Ministers.

This may be done stoutly, and yet modestly. And this graue modestie is to be learned by the examples of the Apostles, who although they had many enemies, yet notwithstanding did not unmodestly rage in any place of their writings and sermons against

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gainst a publike estate of the whole Church which themselves had planted. The Apostle Paul, who would haue a Bishop to holde fast true doctrine, and to resiste those that speake agaynst the same, doth notablie speake of these things, charging thus, The seruant of the Lord must not strue, but must be gentle to all men: apt to teach, suffering euill men patientlie, instructing them with meeknes, that are contrarie minded, prouoking, if God at anie time will giue them repentance, that they may know the truth, &c. These precepts of the Apostle are to be obserued by the Ministers of the worde, in such wise, that they be not moued to immoderate heate and rayling, whereby in daede they destroye more then they build. 1. Tim. 2. 24.

But (saie they) the euill manners of men must be restrained by the straight discipline of the Primitive Church, and religion must be restored to that perfection, from which by the corruption of times it is fallen, and this, say they, is the marke & ende of all our labours.

Let vs see and consider this, haue these reformers taken in hand to embrace meeknesse and humilitie: Haue they cast from them the bitter gall of hatred and cursed speaking: Haue they crucified their fleshly desires: The Apostles, whose steps they would seeme to followe, by their example exhorted the world to humilitie, lowlynes, meeknesse and patience: these teach they, schollers pride, crueltie, scolding, and cursed speaking. The people saie, they may not carrie the leasure of the Magistrate in reformation of religion: the present state is Antichristian. Again, they were all of one minde, disciples of one maister the holy Ghost, they laboured to knit men together with the sure bond of peace, and to fasten them with the gliewe of mutuall loue: they prayed to God for the health and wealth of them that wronged them: being rayled on, they gaue not foule language againe. Alas, the contrarie is true with them. *Quot capita, tot sensus.* How many heads, so many opinions. Their shamefull doings, do disproue their shamelesse sayings. They speake as if they had *in se nihil humanū*, as if they had mortified al concupiscence in their mortall bodies, as loosed from the bondage of sin, as if God were the onely object of their thoughts, and the holie Ghost their counsaillour. *Curios simulant, et Bacchanalia ui-*
hant:

unt : they doe outwardly pretend religion, and inwardly intend subuersion : promise and proclaime that they will restore ancient perfection, but they performe nothing but the idle conceites of their owne fancies. What better argument can there be of this, then their deadly hatred toward their brethren, their daily contentions, their taunting & ribaldrie railings vpon theyr superiours, and their Romish fault finding, wherein Saint Augustine fitly compareth them vnto Iobs dogs, which licked his sore partes onely. And Iustine Martyr compareth them to flies, which doe euer gather about the diseased partes of anie creature.

Perverters
of good
things.

Moreouer, many great Clarkes now a daies without anie iust cause stirre vp grievous contentions, by mistaking and perverting the godly actions, and also the sound and whollome doctrine of reuerend Fathers and good men : and so by this means those good Ministers which are given to peace, and had rather applie themselves to teaching reformation of lyfe, and edifying of the Church, are constrained by force to cease from their function and labour (being a thing most needful) and to applie themselves for their defence against Brownists, Martinists, and such other like pestilent Sectes and Schismatiques, wherby it commeth to passe, that euen against their wills, they are wrapped in contentions.

But those that kindle these flames of discord, and by that meanes prouoke other vnto schisme which are louers of peace, doe greatly offend the maiestie of God. And those again on the other side, are both before God and man to bee excused, which stoutly and modestly withstand that viperous broode, and yet so much as in them lieth, doe still prefer peace before Schisme.

How schismes
and errors in
the Primitive
time of the
Church were
suppressed.

In the Primitive Church of Christ, if there happened anie stirre, or anie suspicion of errour to arise, they sought the reformation and quieting thereof farre otherwise, to wit, by admonition, by friendly communication and brotherly conference : and when any manifest proofe of suspected opinion was evidently shewed forth, they receiued the same, and quietly without gain saying yielded themselves, as it may evidently appeare in the reconciliation of Iohn the Bishop of Antioch, Theodoretus, and others of the East, with Cirillus Alexandrinus.

And

A Myrror for Martinists.

12

And by this meanes they suffered not one braule to breede of an other : neither were their contentions endlesse, neither strived they despitefully among themselves, but handled al things with godly zeale vnto sound doctrine. But if anie had erred and persisted obstinately in his error, then did they admonishe all men to beware of him, and to auoide his companie, like as Saint Paul both taught, and did also himselfe. And by this meanes all things in the Church were in good state, and al contentions for the most part were quieted. Also the ancient Fathers in all ages did bend themselves against those which peruerterd the godly actions and sound doctrine of others, and which went about to stirre by needlesse contentions in the Church.

Tit. 3. 10

The ancient fathers were euer enemies to scismatikes

And those which in the Primitiue Church professed one and the same religion of Christ, could not easily bee stirred to contention among themselves, least they should giue occasion thereby vnto their enemies the Philosophers, idolatrous Priestes, and others of the subtil Centiles and Heathen to reioyce, or matter whereby they might be confirmed in their errors. But they altogether gaue themselves vnto concord, cutting off in due time all occasions of discord, and ioyning their forces together fought against the enemies of the Church: whereof Constantinus magnus (that good Emperour) verie notable admonished the Bishops. But when they followed not his counsell, but without all reconciliation stroue among themselves, there arose heereof most lamentable miseries to the Church: as the histories both of Arrius and Mahomet doe evidently proue.

Concord.

The mischief of discord.

There arise also diuers discords and dissentions among the Ministers of the Church: when some of them vse a proper and peculiar forme and order which themselves haue deuised, both of preaching, and also of other actions in religion, and woulde binde others to the same, although they knowe that the whole state being christian, hath otherwise decreed. And if peradventure their deuice be reiected, so that men do not conformance themselves to their fantastickall conceits, by and by they iudge them not onely enemies, but also crie out against them, and saie, that they are Papists and seducers : being so contentious and peuisish, that by no meanes they will bee satisfied, except that all those things may bee receiued wherewith themselves are delighted.

Singularitie.

lighted.

Order.

1. Cor. 11

Anabaptists
hate order.

But let them knowe, that where there is a Christian Church once instituted and established, all things ought to bee done in y^e same in due order: els why did Paul reprove some for breaking customes of preaching, of praying, of cutting of haire &c. which order Anabaptists cannot abide, but woulde mingle and confound all things by the subtil instigation of the deuill, who misliketh not anie thing so much (especially in diuine things) as a right and well ordered gouernment.

Cyprian. lib.
de simplicitate
prelatorum.Aug. epist. 152
contra Dona-
tistas.

As there is one God, one Faith, and one Baptisme: one Christ, one holy Ghost, & one onely true religion: so is it needfull that all things be done according to one rule: els many, yea infinite religions will rise, one contrarie to another, yea & contrarie Churches to. For, euerie one will inuent a Church according to his owne fantasie. We haue all one hope, one communion, one bonde of peace, and one sacrifice: and who so euer diuideth himselfe from this vnitie, (sayth Saint Cyprian) *alienus est, prophanus est, hostis est*: he is a stranger, he is a prophane person, he is an enimie. And Saint Augustine saith, *Non potest esse particeps diuinae charitatis, qui hostis est unitatis. Quisquis enim se ab Ecclesia sepeauerit, quantumlibet laudabiliter se viuere existimet, hoc solo scelere, quo a Christi unitate seiunctus est, non habet vitam, sed ira Dei manet super eum*: that is, he cannot be partaker of diuine charitie, which is an enimie of vnitie. For whosoever separateth himselfe from the vnitie of the Church, how commendably so euer he seemeth in his owne eyes to walk, for this wickednesse alone, by which he is seuered from the vnitie of Christ, hee hath no life, but the wrath of God abideth vpon him.

Uniformity in
the seruice of
God.

Exod. 12. 49

It is most conuenient that there be in the Church one vnitie of forme order as touching the times, the places, the formes, and other circumstances to be vsed in the seruice of almighty God, for the honour of his name, as it is prescribed by the wisdom and godly discretion of this whole Christian state, that all Schismes and contentions might be taken awaie. Wherefore els did the Lord God command his people of Israel to meet together in one place, and to sacrifice all after one forme (in theyr seuerall sacrifices) which he had prescribed: Assuredly even be-
cause

cause there should be no occasion giuen of Schisme, as might haue bene, if the Israelites had assembled together in diuers places, and had vsed such order and forme, as they themselves liked, and as the Samaritans did, which caused great contention between them and the Iewes in religion, as it is to be seene in Iosephus.

Iohn. 4. 20
2. King. 17. 24.

Now a daies, this vniformitie of many inconstant men is loathed, & noueltie desired, who are euer learning & deuising, & neuer holde anie thing firme and certaine. Tertullian a most ancient writer, doth in his booke de Praescriptionibus, shew that in his time there were the like sort of men, which continually did search the Scriptures, that they might thence bring forth some new thing, and were wont alwayes to defend themselves with these wordes of the Gospell, Seeke and yee shall finde. To whom he answereth: in deede we must seeke, but yet onely those things which pertain to our saluation, and not strange things which are nothing necessarie, but are rather contrarie to the Scriptures, and rule of our faith. For like as he which hath found that which is true & right ceaseth from seeking: so he which continueth seeking, testifieth thereby that he hath not yet found out the truth. There is an end of seeking, beyond the which we may not passe. For the Christian faith is not such, whose end cannot be found, so that we shoulde haue neede alwayes to seeke. And this is confirmed by the Euangelist S. Iohn, who sayth y^e Christ did many things which were not written, for if they shoulde haue bene orderly written, the world could not containe them. But he addeth, These things are written that ye might beleue that Iesus is Christ the sonne of God, and that so beleeuing yee might haue lyfe through his name.

And heerein wee see commonly the most blinde, the most bolde: the more ignorant, the more busie: and the least wittie, to be most inquisitiue. With such kinde of men Saint Basil was also troubled in his time, who beeing in godly conference with the Emperour Valens about pointes of religion, one Demosthenes, which was the Emperours cooke, rudely woulde interrupt him, and peruert places of Scripture according to his fantasie and purpose: whose presumption, Saint Basil beeing

Hist. or. tripart.
lib. 7. cap. 36

no longer able to beare, hee meekely repproued him with these wordes, *Tuum est de pulmentariis cogitare, non dogmata diuina decoquere.* It belongeth to thy office to make pottage, and not to make a hotchpot of Scripture. The heathen misliked that the shoemaker should censure aboue the shoe: and woulde that Carpenters onely should (because they best coulde) deale with buildings. *Traitant fabrilis, fabri, &c.*

He therefore is a good and true Christian, which loueth the simple truth of God, stayeth himselfe in true religion, and abideth firme and stable in the faith, what nouelties so euer anie one or a few light heads shall deuise in corners, knowing that they doe not appertaine vnto religion, but rather vnto temptation: the which also the Apostle confirmeth, saying: There must bee sectes, that the perfect among you may bee known.

Inconstancie.

And obserue it who that list, at the first budding forth of euery noueltie, the grauitie and steadfastnes of the wheate, and the lightnes of the chaffe is by and by discerned. For the chaffe is carried hether and thether with euerie vaine blast of erroneous doctrine. One while through rash presumption, they approue and allow those things which seeme vncertain, & another while they stand in doubt through a feare without reason of those things which are certayn: vncertaine they are which way to take, or which way to returne, what to take holde of, or what to let passe. Thus being out of the safe haven of truth, they are tossed with the waues of diuers cogitations, and so are compelled to pull downe their sayles of pride, which before they had spread abroad through the blasts of nouelties. Which when I consider with my selfe, I cannot meruayle enough at so greate madnes, and so great a desire that some men haue to erre, that not being contented with good and profitable rules of most ancient Ecclesiasticall gouernment, doe still from day to day deuise and seeke after new and strange plats to fit thei? fancies, and doe euer in the store house of thei? vayne conceites, finde some thing to adde, to change, and to pull from religion, as if it were not a diuine and heauenly thing, which sufficeth not to be once well established, but an earthly institution, which cannot otherwise be made perfect, but by a continuall and daylie reformation

reformation, or rather reprehension. Whereas the wise man giueth this counsaile, Goe not from the doctrine of the Elders, for they haue learned it of their fathers, and of them thou shalt learne vnderstanding. And the Apostle after the same manner instructeth Tymothe, O Tymothe, keepe that which is committed vnto thee: auoide prophane & vaine babblings, & oppositions of science, falsly so called, which while some professe, haue erred concerning the faith. O Tymothe (sayth hee) keepe that which is committed vnto thee, &c. The Apostle begins with an exclamation, proceeding from a propheticall and most charitable spirite, foreseeing & sorrowing the errours to come. Tymothe doth beare the image and representation of the cleargie at this daie. In consideration of theeues and enemies, Tymothe hath matter of charge committed to his safe keeping, least men sleeping, they shoulde solve tares vpon the good seede wheate, which the sonne of man hath sown in his field. Keepe (sayth he) that which is committed vnto thee: not that which thy selfe hast found: which thou hast receiued, not that which thou hast deuised: a matter not of wit, but of doctrine: not of priuate vsurpation, but of publique tradition: a matter brought and deliuered vnto thee, not set forth by thee: whereof thou oughtest not to be the author, but the keeper: not the institutor, but the follower. Keepe (sayth he) that which is committed vnto thee: that is, keep the talent of faith and truth inuiolate: let that abide with thee, which is committed vnto thee: and let that onely be deliuered by thee: Thou hast receiued gold, deliuer gold again. I would not haue thee chop and change deceitfully, and as one deuoid of shame, craftily to tender copper in stead of golde: but pure and perfect golde, such as thou hast receiued. O Tymothe, O most reuerend Doctor and teacher, as God hath furnished thee with good giftes meete to teach, so shew thy selfe a right Bezaleel, of the spirituall tabernacle: set forth the precious gemmes of Gods word, place them faithfully, and polish them wittily, that they may be resplendant and beautifull: let it be plainly vnderstode by thy exposition, which afore time was obscurely beleued: let this latter time be thankfull to thee for the vnderstanding of it, which the former ages haue reuerenced, not vnderstode: not

Eccle. 8.9.

1. Tim. 6

Mat. 13.

Exod. 35.30.

withstanding so teach those things which thou hast learned, & when thou speakest them newly, thou speakest not nouelties.

But some man will saie, do ye then nillike that there should be anie profiting and good proceeding in religion? So verilie, it is most to be desired. And who is he so enuious vnto men, and so abhominable vnto God, which goeth about to forbid this? But yet there must be great care had, that it be a proceeding in deed, and not rather a backsliding, an innouation & alteration from good to euill.

It is a profiting and a good proceeding, when a thing is amplified and enlarged in it selfe: and it is an alteration or innouation, when one thing is transposed into another.

The vnderstanding, knowledge and wisdom, as well of euerie one as of all men, as well of one man, as of the whole Church, must of necessitie grow & greatly profit by the degrees of ages & times: but yet onely in one kind, & is to saie, in one religion, in one sense, and in one and the selfe same opinion.

Religio compared to mens bodies.

The religion of mens soules may be resembled vnto y^e course and order of their bodies, which albeit they growe to their full stature and bignesse, by processe of time and yerres, yet they are the verie same still that they were before. There is great difference betweene the blossome of youth, and the ripenes of age, and yet olde men are the verie same that they were when they were yong: insomuch, that although the stature, apparcell, and forme of the man be altered, yet the nature abideth all one, and the person is the same. Small are the members of sucking babes, greater when they be yong men, yet all one & the same. The child hath as many sinewes, baines, and bones as the olde man, and looke what the more ripe age hath, the same did the seede of infancie bring forth: so that olde men haue nothing new in them, which afore time laie not hid in children. There is no doubt then, but that this is the most true rule of profiting, the sure and comely order of growing, when age alwaies discouereth those partes and formes in the greater, which the wisdom of the creator made before in the smaller. But if the forme of man be turned after ward into any other similitude and likenes then of his owne kinde: or if he haue anie more or fewer members then he should, the bodie then must needes either decay, or

els

els become monstrous. In like sorte Christian religion must follow these lineaments of profiting, to wit, in yeres it must be made sound and perfect, in time extended and enlarged, & in time extolled and aduanced, and yet so, that it abide vncorrupted and pure, full and perfect in all the proper members and sences thereof: because it will not suffer alteration, or innouation, no losse of propertie, nor anie varietie of definitio. As for example, Our forefathers of olde time, I meane in time of the Primitive Church did so we in this ecclesiasticall sowing the seedes of pure faith. It were now unfit that we their posteritie, in sted of the true and pure grain, should choose the deceitfull errors of tares: but this rather is more meete and agreeing, that the first & the last, not disagreeing with themselves, wee reape the fruite from the increase of pure instruction, and also of pure religion: that when the first sproutes of those seedes by processe of time begin to appeare, and is now prosperous and garnished, yet nothing of the propertie of the naturall seede is altered. And although another forme, difference and distinction be added, yet the same nature of kinde remaineth. For God forbidde that the rosarie plant of true religion, should be turned into briers and thornes. Yea God forbid that in this spirituall Paradise, the sweete Sinnamon and fragrant Balsamus trees, should yield forth sodenlie and vnllooked for deadlie poison. Therefore whatsoeuer hath bene sown in this church, which is Gods husbandrie, hath bin sown by the faithfull and painfull labours of their fathers: the same ought now to be trimmed and garnished by the industrie of the children and posteritie: the same must flourish and ware ripe: the same must profite and be profited. For it is meet that those ancient decrees of heauenlie Philosophie, shoulde by processe of time be adorned, beautified and polished: but vnauct to be changed, abridged or maimed. They may receiue cleerenes, light and distinction, and yet retaine fulnesse, integrity, and propriety. If this wicked libertie to chop and change, to alter, to innouate, to set vp and pull downe, according to euerie fantastical device, be granted, I feare to thinke, and quake to speak, in what danger religion shall be to be defaced and quite abolished. The which once done but in part, we shall haue euerie yere, euerie moneth, nay euerie daie a new religion. For the parts by little

Innovation a dangerous euill.

little and little being reiected, what will followe at the last, but that the whole also shall be banished. And if nouelties may displace auncient godly rules, if prophane men may deface godlie Fathers, which stand as pillers in the Church, it wil at the last come to this, that nothing in the Church shall bee leste vntouched, nothing sound, nothing free: whereby in the end, y^e which was afore time the closet of a chaste, pure, and vncorrupt truth, shall become a filthie sinke of abhominable errours, and a soule cage of vncleane birdes. But God for his mercie turne this awaye far from the mindes of his chosen, and let this bee rather the furie and madnesse of the wicked.

The Church of Christ being a vigilant and wary keeper of the doctrine committed to her, doth not change, diminish nor alter anie thing at anie time concerning the same. It cutteth not off necessarie matter: it doth not adde superfluous thinges: it looseth not that which belongeth to her: it vsurpeth not forain and prophane things: but withall endeuour she seeketh this, that making much, and embracing the most ancient rules and precepts, faithfullie and wiselie she may further & aduance that which at the first was but begun, she may ratifie and establish things expessed and manifested, & may constantly keepe whatsoever was before confirmed and determined.

But to returne to the wordes of the Apostle, O Tymothee, (saith he) keepe that which is committed vnto thee, and auoide prophane and vaine bablings. Shurme (saith he) such as a biper, as a scorpion, and as a most dangerous serpent, least they strike thee, not onely by touching thee, but also by their sight and breath. Auoid them, that is, with such see you deale not: If anie come vnto you (saith the Apostle) and bringeth not this doctrine. What doctrine? The Gospell of our Saviour, first preached by him, then by Saint Peter, Saint Paul, and the rest of the Apostles, and which hath so remained from age to age by the incorrupt tradition of truth, and shall also so continue for ever vnto the worldes end. What then? Receiue him not to house, neither bid him God speed: for he that biddeth him God speed is partaker of his euill. Auoide (saith Saint Paul) prophane and vaine bablings. And what is that? Truebe such speeches and writings as sauer nothing of

1. Cor. 9. 11

2. Iohn. 1. 10

of holinesse or religion, with the which such as are members of the true Church, are not acquainted. Compare then the late seditious books of Martine and his mates with this sentence of the Apostle, and iudge if they be not full stuffed with these prophane bablings which we are commanded to shunne and auoide.

Martine reprehended by Paul for vaine babling.

Looke into them, and ye shal see both their mouthes and booke overflowe with euill speeches, braulings, rips and taunts: yea, and that against magistrates, and such as are in chiefe authoritie. Are not Gods ministers in these daies vsed with much more contumelie & despight by the prophane and shameles libellers of our time, then euer the heathen durst vse the Priestes of Jupiter? Bee they not much bolder in deprauing them (whom yet they know not) the Michael the Archangell durst be when he strone against the deuill, to whom he would not giue railing speeches: *Mos hic semper fuit hereticorum, quorum doctrinam non possunt, illorum vitam in odium adducere.* This euer was the custome (saith a learned Father) of heretiques, to bring their doctrine into hatred, whose life they could not deprauie. The same also was the practise of the Arrians long since, who seeing it impossible to induce the people to their heresie, while the good Bishops were had in reputation, devised therefore slanders, and laied grieuous crimes against some of them. Among which, they charged the godly and learned Bishop Athanasius with murther and incontinencie. With murther, in that he should haue cut off one Arsemius his arme, bringing forth the arme of a dead man for prooue of their purpose, yet afterwarde Arsemius himselfe was knowen to liue, and had both his armes. With incontinencie, in that he should haue rauished a certain woman, who being suborned for that purpose, did take a most shamelesse harlot, without blushing to auouch it to his face, though (as afterwarde it was proued) she neuer saw nor knew him. And haue not like false accusations bene also of late forged against good and godly Prelates, men for their profound learning and approued constancie, worthe of all reuerence? Good Christians (which these malcontents would faire seeme to bee) neuer vsed such prophane bablings: this hath euer bene the manner of schismatiques and heretiques. Who euer taught anie heresie that first began not with prophane bablings and ianglings, so seuering and diuiding himselfe from the true Church. That this is true, examples will make it more then manifest. For who at anie time before prophane Pellagius, durst arrogate so great vertue and power of free will, that he thought not the grace of God necessarie to all good works: Who

Deprauers of good men,

False accusers

All heresie first beganne with vaine babling. Pellagius. Celestinus.

Arrius.

Sabellius.

Nouatius.

Symon Magus

Priscillianus.

Anabaptists.

Hildebrand.

Messalians.

Celdains.

before that monstrous disciple of his Celestius, denied all mankind to be under the guilt of Adams transgression? Who before that blaspheming Arrius, durst once thinke to diuide the vnitie of y^e blessed Trinitie? Who before that abhominable Sabellius durst once take in hand to confound the trinitie and vnitie? Who before that cruell Nouatius, called God cruell, for that hee would rather haue the death of a sinner, then that he should returne & liue? Who before Simon Magus & Priscillianus euer affirmed, that God was the author of euill? Who euer before the Anabaptists disallowed baptisme to infants, denied warre, the power of the Magistrate, and ecclesiasticall order, as doe also our Martinists? Who before Pope Gregorie the seuenth, otherwise called Hildebrand, challenged the authoritie of both swoordes to belong to the Church of Rome, &c. Who before the Enchetai or Messalians, thought that men ought to do nothing els but pray continually, setting aside al other worldly busines. And who before our new vpstart Martinists affirmed, that men must doe nothing but to attende to preaching continuallie, reiecting all formes of praier, except such as their fantasies, (many times vnsauourly (God wot) vpon the sodaine do deuise? Who before the Celestines & our late Puritans, did so much as dreame of a perfection in this life? What should I speake of the Brownists, Papists, Family-louers, and such like? Many mo sectaries and heretiques there be of like sort both old and new, which for breuities sake, and loathing of Christian eares, I omit. By all which notwithstanding it doth evidently appeare, that the guile of heretiques euer is to be singular, new-phangled, to delight in vain and prophane babblings, & by a false name of knowledge, to make shipwracke of faith. Whereas contrariwise sincere preachers in deede, and true Christians without hypocrisie, do continuallie and steadfastly hold fast one truth, and doe condemne and abhorre prophane nouelties, and as the Apostle said, & said againe, If any man bring them any other doctrine then that which they haue already receiued, they should hold him accused.

An exhortation
to y^e ministers
of the Church

Wherefore I most humbly and heartely beseech all the Ministers of Christ, that they end and cast away al their controuersies, and that they knit themselves together in true concord & charitie, forgiving each other their errors and offences, auoiding new deuises, and to teach the people not onely to know the truth, but also to auoid the fellowship of the enemies therof. So Saint Iohn taught others, and so himselfe gaue example, *Fugiamus hinc, ve balneum cadat super nos, in quo est Cerinthus veruatis hostis.* Let vs (sayth he)

A Myrror for Martinists.

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he) speedily depart hence, least the bath wherein Cerinthus, the enemy of the truth is, doe fall vpon vs. Conuersing with them doth argue consent and allowaunce of their doings. *Digni sunt morte, non solum qui faciunt illa sed etiam qui consentiunt ea facientibus.*

Rom. 1.32

Not onely they which commit such things are worthy of death, but they also which haue pleasure in the y do the. Preach plain & sound doctrine, which euermore agreeth w it self. Bring the Church into one vnitie with Christ so nere as you can, & faithfully indeuor your selues to preserue true concord therein: Let the rule of S. Augustine preuaile with you, to wit, *In quibus rebus nihil statuit certi scriptura, mos populi Dei et instituta maiorum pro lege tenenda sunt.* In those things wherein the Scripture hath made no certain determination, the manner & custome of Gods people, & the constitutions of our ancestors, are to be holden for a law. But chiefly praie vnto God deuoutly with all seruencie for his grace & holie spirit, that ye may do all these things with a willing and a ready mind. For these things not obserued on your part, an infinit number of souls through your fault shall most miserably be brought into danger of damnation: & how then will ye excuse your selues at the houre of death, and in that great daie of the Lord.

Ad Celsul. presbit.

Weigh well these things with your selues: it is a horrible thing to fall into the burning wrath of the Lord. And as y Apostle warneth you, If ye bite and deuour one another, take heede that ye be not consumed one of another. Good, graue, and godlie men are iustly offended with your contentions, for ye wounde the weak consciences of your brethren. *Ve vobis a scandalis, &c.* Woe vnto you because of offences. On the contrarie parte, Papists, Atheists, and other wicked and godlesse men are delighted in them: for that the idolatrous superstition and abomination of the one is not (as it ought to be) reprobued and condemned, because you haue now wholly turned the spirituall sword from them against your brethren, hauing giuen occasion to the Papistes to saie vnto vs, *Vos Christiani dissidetis inter vos, &c.* Ye Protestants doe disagree among your selues, and haue so many sectes among you, that all which notwithstanding beare the title of Christianitie, yet doe ye curse and condemne one another: wherefore your religion is no true religion, neither hath it proceeded from God: and because the hypocrisie and counterfeit holynes of the other is not discovered, who onely hope that will come to passe through your discention at the last, that they shal possesse the whole patrimonie of the church.

Galat. 5

Math. 18. 6

Clem. Stromat. lib. 7

Which if it shoulde so fall out (as God forbidde it shoulde) learning thereby will decaye, barbarisme will take place, and so in time this most flourishing Church in Christendome, shall be ouerthrowen.

Moreouer, they which are come to a little tast of the Gospell, & are now readie to forsake their errors and superstitions, purposing to cleaue vnto the Gospell, are set backe and hindered by these contentions, and saie they know ther are many errors, abuses, & great faults in the Popish Church, but yet they cannot ioyne themselves vnto vs, who so sharply contend, accuse, and braule one with another. Of these weaklings Christostome speaketh thus: *Venit gentilis et dicit, velim fieri Christianus, sed nescie cui adherem, &c.* The Gentile cometh and sayth, I woulde faine bee a Christian, but I know not with whom to ioyne: there are many dissensions and tumults among you, I knowe not what opinion to chouse and holde: for euery one sayth: I speake the truth. Also of this stumbling blocke Melancton in his time complained, *Quos fugiamus habemus, sed quos sequamur non intelligimus.* We know (saith he) whom we should auoide, meaning the Papists, but whome to follow we cannot determine. Such is the state of the church of England at this day, through the diuersitie of opinions, that weaklings are greatly dismaied. Yet this excuse in the day of iudgement, will not make weaklings (whome Paul secludeth out of Gods kingdome) faultlesse: & at the end of theyr life, except they conuert themselves vnto Christ, and yeeld themselves wholly vnto him, they can neuer haue a quiet conscience.

Other some also saie (and most truely) that God is the God of peace and concord, and not of strife: but these Preachers (say they) are at dissention among themselves, and therfore God is not with them. But this might haue bene objected against the Churches in all ages. For among the Iewes were sects, as the Saduces, the Pharesies, the Essers and the Stoikes. Among the Schoole men were Scotists, Thomists, and Occamists. Among the seuen Deacons of the Primitive Church, was Nicholas, of whom came the Nicholaitans, mencioned in the Reuelation of Saint Iohn.

Yea, this might haue bene objected against the Primitive and most perfect and holy Church of Christ militant, wherein haue bin so many heresies, schismes and sects, as Irenaus, Terrullian, Epiphanius and Augustine do testifie, that in regard of them the verie name of Christ began to be odious among the people: and as Socrates reporteth, the christians were mocked and iested at in publique

publike stages, and in the common plaies and enterludes.

Neuerthelesse by these obiections it may appeare, howe greate heapes of euill suspitions these discords and contentions doe bring: whereby we are put in minde, the more earnestly and diligently to studie for peace and concord: so shall we shew our selues to bee of that blessed number, of whom Christ pronounceth this benediction, Blessed are the peace makers, for they shall bee called the children of God.

Match. 5. 9

And as concerning you (men and brethren, beloued in Christ) which are to heare and learne of vs, the pure and whoellsome doctrine of the Gospell of Iesus Christ, take heede how and what ye heare. Proue the spirites whether they be of God or no, because there be many seducers in the world: and hold these for vndoubted & approued rules: first, that none can laie anie other foundation beside that which is alreadie laide, that is, Christ Iesus: secondlie, that the true Church is alwaies knowen by these thre things, by the preaching of the Gospell, the administration of the Sacraments, and the exercises of holie life, as appeareth by the words of the Apostle, Christ loued the Church, & gaue himselfe for it, that he might sanctifie it, being cleansed by the washing of water through the word, that he might make vnto himselfe a glorious Church, not hauing spot or wrinkle, &c.

An exhortatio
to hearers and
readers.

Math. 4. 24

1. Iohn. 4. 1

Rom. 16. 17

The first two markes are expressed in these wordes, By the washing of water through the word: and the last marke is this, That hee might make it vnto himselfe a glorious Church without spot, &c.

Thirdlie, that the same Church is from time to time troubled with false Apostles, whom Paul thus painteth out in their colours, to the end ye may know them, Vaine (saith he) a diligent eie vnto such as cause diuisions and offences, contrarie to the doctrine which ye haue learned, and auoid ye them. For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speach and flattering deceiue the hearts of the simple: they creepe into houses, and leade captiue simple women, which women are euer learning, and are neuer able to come to the knowledge of the truth: they are vaine talkers and disobedient, subuerting whole houses, teaching thinges which they ought not, for filthy lucers sake: they are men of a corrupt minde, and reprobate concerning the faith, puffed vp, knowing nothing, but wearing themselves about

Rom. 16. 17

2. Tit 3. 6

Tit. 1. 10.

2. Tim. 3. 8

1. Tim. 6. 4

1. Tim. 5. 13

1. Tim. 1. 7
and verse 19.

2. Tim. 2. 16

2. Tim. 3. 5
verse, 9Ecclesiast. hist.
lib. 6. cap. 37Lib. de unitate
ecclesie.

questions and strife of wordes, whereof commeth enuie, strife, railings and euill surmisings, and vaine disputations: men destitute of the truth, which thinke that gaine is godlines: they are also idle, & go from house to house: yea, they are not onely idle, but also partakers and busie bodies, speaking thinges which are not comely: they would be Doctors of the lawe, and yet vnderstande not what they speake, neither whereof they affirme, but hauing put a waie a good conscience from them, haue made shipwreck of faith: whose prophane and vaine babblings shall increase vnto more vngodlines, and their word shall fret as a canker: they haue onely a shewe of godlines, but haue denied the power thereof: but they shal prouaile no longer, for their madnesse shall be euident vnto all men.

These markes being so euident, you cannot be seuered from the true Church, except ye wil most wilfully run to schisme, a monster most perillous. The famous Bishoppe Dionysius, as witnesseth Eusebius, saith y^e to suffer martyrdom for the auoiding of schisme, is more commendable, then for the auoiding of idolatrie, because in the one is the safetie of our soules, in the other is the saluation of the whole Church. The place is pregnant. And Saint Augustine proueth, that schisme offended God more then idolatrie, because it was more grieuously punished, as in Chore, Dathan & Abiram, who were schismatiques, then in Aaron: and them that worshipped the golden calfe, who were idolaters. The greater punishment most commonly is a token of the greater sinne. Also the danger is greater which groweth by conuersing with schismatiques and heretiques, then with Paines & idolaters, which Augustine noteth verie well in these words (handling the Psal. 54.) *Ab his qui longe sunt a me, facilis cautio est. Non enim me ita cito fallit, qui dicit, veni, Idolum adore: multum a me iste longe est. Christianus es. Christianus inquit: ex propinquo aduersatur, prope est, redime Domini pace animam meam, ab his qui appropinquant mihi.* I can easily beware of them that are far off from me. He doth not so soon deceiue me that saith, come worship an Idoll, he is verie far off from me: but I saie to another, Art thou a Christian: Yea so: sooth a Christian (saith he.) This fellow standeth neere me and may quickly ouerthrow me. Redeeme and deliuer my soule O Lord, from them that after this sorte approach and come neere vnto me. And Saint Cyprian saith, *Non aperta tantum pericula metuenda sunt: facilius cautior est, ubi manifestior formido est: plus cauendus est inimicus qui latetur obrupit, &c.*

It is a most dangerous thing to be separated by any occasion from the true Church, the which (God be thanked) may be so plainly seene at this day in this realme of England, that no man can doubt of it. And yet very many haue bin carried alwaie from the same through the blasts of false doctrine: and some without any cause haue too rashly diuorced themselves, what color of reformation so euer they haue pretended. The Corinthians were very much diuided among themselves: one would be of Paul, another of Cephas, another of Apollo, and so they attributed as much to theyr Ministers as vnto Christ. They brought their strifes and contentions to the iudgement seate of Ethnikes: they suffered an incestuous man, who had the wife of his father, to be conuersant among them: they thought not whoredome to be sinne: they did euery where eate with the Paimins, of things offered vnto idols: they celebrated the supper of the Lord with inquietnes of minde: they abused the gift of tongues: neither did they iudge trulie and godlie of the resurrection. These were no doubt grieuous blemishes, yet notwithstanding Paul did not forsake the Church of Corinth. Neuertheles some men can (as they thinke) with a safe conscience condemne this our most Christian Church, both by speaking and writing against it, and also by cutting off themselves from the same, gathering themselves together into corners and in secret conuenticles, as the Family of Loue, the Brownists, the Martinists, and others like vnto them.

Such were in olde time theyr predecessors the Donatists, who in comparison of themselves condemned all other Christians. They released theyr owne crue from the seueritie of the censure, and yet in theyr congregation suffered most impure men, namely the Opstatians, the Gildonians, and the Primitians.

Be not ye like vnto those men: abstain from theyr companies, refraine theyr assemblies, frequent not theyr sermons, reade not theyr libels, defend not theyr opinions, but rather detest them. By reading hereticall booke, many learned men haue yelded to error, and may not ignorant men much sooner? Dionysius Alexandrinus a most learned and vertuous Bishop, confesseth to a friend of his, that he felt himself much the worse by reading of euil booke. If ye shall presume vpon your constancie & knowledge, that there can insue no danger, *Qui stat, videat ne cadat*, Let him that standeth, take heed least he fall. Ye know, he that toucheth pitch shall be defiled therewith: and the wise man saith, *Qui dormit iuxta se-*

Eus. eccle. hist.
lib. 7. cap. 6

pens

pem, mordebit eum coluber. He that sleepeth by a hedges side, shall be bitten of a snake. Euill wordes corrupt good manuers, & so doth euill companie to.

The devils
cordes, wherby
he draweth
men into he-
resie.

Lewes, Cole
and Ket.

Furthermore my brethren take heed of self-liking, of arrogancie, of singularitie, and of contempt of wholesome doctrine deliuered by this Church: for these are the devils cordes, by which he draweth men at the last into horrible heresies: fearfull examples wherof there haue bene too many of late within this lande, especiallie in the Countie of Suffolke, where sundrie persons within these three or foure yeres, both men and women, beginning first to bee so singular, that they controlled the Ecclesiasticall gouernment, & present state of the Church, fell at the last yet further, & became plaine Anabaptists, denying flatly the power and office of magistrates: & not staying here, fell yet more horrible into greater wickednesse, namely into the heresie of the Arrians, most blasphemously denying the Godhead of Christ Jesus. For the which most detestable heresies, three of them being by the deuill obdurated in their wickednesse (namely Lewes, Cole and Ket) were burned at Norwich, and some others of them abiured their heresies openly in the towne of Ipswich.

Aug. in Psa.
33. sub finem.

Let these fearefull examples brethren, moue you to beware of contempt of wholesome doctrine, and of singularitie, and so many of you, in whom there resteth as yet such heart burning and diuision about things of no moment, as if in religion we were bitterly sundered one from another, and had no point of faith at all that were common betwixt vs, I doe humbly beseech for Christs sake, and of the peace of his Church, whereof you professe your selues to bee members, that with all speed you returne vnto that vnitie againe, from whence ye are most dangerouslie fallen. *Amenus Dominum Deum nostrum, &c.* Let vs loue the Lord our God (saith S. Augustine) and loue we his Church also: him as our Father, and the Church as our mother: this matrimony is conioyned with singular loue: no man offendeth the one, and hath the fauour of the other.

The Ephraimites were of the people of God, and yet reuolted a waie from the lawe, though still they held (after a sorte) the profession thereof: and hauing so done, they so continued a long time after, as a wanton, untamed, and unrulie heifer, notwithstanding al the warnings that God by his prophets did giue vnto the. But yet it is recorded of them, that at the length they returned againe,

gaine, smiting vpon the thigh, and acknowledging that they had committed many shameful things. If now with Ephraim ye haue so erred and slept aside, pittie it were but that ye should be as ready with him to repent and returne againe. Remember what S. Paul writeth to the Ephesians, Be ye careful to keep the vnitie of the spirit through the bond of peace. Againe, One Lorde, Ephes. 4. 3 one Faith, one Baptisme, one God the Father of all, which is aboue all, through all, and in all. Hee saith also that we be one bodie of the flesh and of the bones of Christ, that we be most neere-ly conioyned vnto him, and the giftes which we haue, bee deriued vnto vs by God through the flesh of Christ, giuen for our sake vpon the crosse: and so by the flesh of Christ we be coupled and vnit-ed to God. And in the Gospel of Saint John, Christ praieth thus for his Church, Cause you that they may be one, euen as I am in thee, and thou art in me. Iohn. 17. 21 The vnitie of the Church therfore by the places alleadged, consisteth in the spirit, in the word of God, in the Sacraments, & in a most neere bond with Christ, who is the head of all the members of the Church. This vnitie we must by no meanes breake, but first seeke all the waies that possible we can, to make the same safe and sound.

Bernard an ancient Father of the Church saith, that neyther praier, sacrifice, nor anie thing else, pleaseeth God better then our concord and vnitie, and that nothing grieueth the deuill more, then that we should liue in vnitie: For if we fast (saith he) the deuill feareth it not, because he neuer eateth: if we watch he careth not, because he neuer sleepeth: if we praie, he regardeth it not, because he neuer praieth: but that we should be in vnitie, it displeaseth him: because we being men, and on the earth, should doe that which hee could not doe, being an Angell in heauen. Wee knowe it now by experience, that *Fratrum odia acerbissima*, and that *inimici hominis domestici eius*, that the hatred of brethren is most gricuous, and that a mans enemies shall be they of his owne housholde. The Church of God neuer receiued more detriment by the tyrannie of papists, then she hath and doth daillie by the cruell hatreds of false and dissembling brethren.

If therfore ye intend to be citizens of that heauenly Ierusalem, *Subtraite vos ab omni frate ambulante inordinate*, Withdraw we your selues from euerie brother that walketh inordinatly, and vnderstand that the earthly Ierusalem, is builded as a citie that is at vnitie in it selfe. Of the Primitive Church it is said, that they con-

Bernard in ser.
quem habuit
ad for. de mo-
do bene viuendi

Psalm. 122. 3.

Act. 2. 46
Act. 4. 32

tinued with one accord in prayer: and the multitude of them that beleued, were of one heart and of one soule. If ye wil abide in this unity, then must ye be alwaies constant in the truth, and not depend vpon men. For through inconstancy the peace of the church, which is the bond of unitie, is many times broken, when as our affections and likings of men is such, that thereafter as ye loue the, so ye like their doctrine. For ye regard the messenger, and not his message: ye looke vpon the earthen vessell, and not vpon the heavenly treasure therein contained. And hercof it commeth to passe, that ye doe contemne and despise, not onely wholesome doctrine, but also the minister and preacher thereof: and then commeth such a nicenes and choise liking of some, that at the last followeth also an vtter loathing of others, whom before ye greatly liked.

Inconstancie
of y^e multitude
Iohn. 6. 14. 15
Iohn. 7. 1
Iohn. 6. 60

Luke. 6. 40
Luke. 3. 15
and verse 20
Math. 14. 10

Act. 14. 11
and verse 15.

Gal. 4. 14
and vers. 15, 16

Thus hath the common multitude alwayes behaued theselues towarde the ministers of the Gospell. Yea thus was our sauour Christ himselfe handled among the Iewes: who one while would needs make him a king, and anon after was ready to kill him: one while they called him Rabbi, and another while a Samaritan, saying that he had the deuill: they which once loued his doctrine, sayd afterward, this is a hard saying. And as Christ himselfe: so also were the Apostles rewarded at their auditors hands: and no meruaile, for the disciple is not aboue his master. It is inough for the disciple, if he be as his master is. Therefore Iohn the Baptist had such estimation for a while, when he first began to preach the Gospell, that he was taken of most men for the Messiah: yet stood he not long before he lost his head. When Paul & Barnabas had wrought that notable myracle vpon y^e lame man, the people were blindly carried with such inconsiderate zeale, that in all hast they would haue done sacrifice vnto them as vnto God: but in a moment this hot zeale was so cold towarde Saint Paul, that they stoned him almost for dead. The same Apostle was of the Galatians also reputed for an Angell of God, insomuch, that if it had bin possible, they would haue pluckt out their owne eyes for him to do him good, but afterward they tooke him for no better then their enemy. And why? Forsooth because hee preached vnto them the truth. Consider and see, if the verie like inconstancie, and far worse if worse may be, hath not bin among you. In the beginning of her Maiesties most happie raigne, you had those learned and graue fathers in great estimation, which during the time of Queene Mary suffered exile for the testimony of the gospel, some in Geneva, some

A Myrror for Martinists.

31

in Frankford, and some other in other partes of Germanie: and at their first returne to the Church of Englande, beeing placed by her Maiestie in the roomes of greatest charge in the Church, as tried and approued men that had borne the whole heate and burthen of the daie, ye esteemed of them worthily, ye were very glad to see and heare them, ye embraced theyr most whollsome doctrine, and so ye begun to runne wel in a good course, but ye persisted not, ye were sone wearie of your olde men, and yee must needes haue new: and I feare me that this propheticall saying of the Apostle, is verified vpon many of you, The time will come, when they wil not suffer whollsome doctrine, but hauing their eares itching, shall after theyr owne lusts get them a heape of teachers, and shall turne theyr eares from the truth, and shall be giuen vnto fables.

2. Tim. 4. 3
Gal 1. 6

Be not carried about with euery winde, and goe not into euery way: for (so sayth the wise man) doth the sinner that hath a double tongue. Such double walking, and such dissembling talking, will at the last, and that ere it be long, cause greater diuision and contention among you, to the wofull ruine of vs all, if it be not amended betimes. And if we goe forwarde in discorde and bitter contentions, as we haue hetherto done, it is greatly to be feared, least GOD haue appointed and ordayned that same agaynst vs, which in time past he did in the raignes of Dioclesian and Maximian the Emperors, when as there were like strifes and contentions in the Church: as notably appeareth in the Ecclesiasticall historie written by Eusebius: the effect of which history is diligently to be marked for this cause, to wit, for that in those daies the Church of Christ flourished. But the people were vnthankful vnto God, and impenitent, and the ministers of the Church were ambitious, and stirred vp grievous and hot contentions among themselves. Wherefore God being angry with them, gaue them into the hands of tyrants, who raised vp greater persecutions agaynst the Church then euer was heard of before. For thus writeth Eusebius.

Eccle. 5. 9

But when we were not touched with anie of these things, nor went about to reconcile our selues vnto God, but as godles men, supposed that God neither cared for, nor yet would visit our wickednesse, but heaped sinne vpon sinne. And those which tooke vpon them to be our patrones, shaking off and casting from them the rule of godlynes, were kindled with hatred one agaynst another: & whilst they gaue themselves onely hereunto, to wit, to threate-

nings,

nings, pride, mallice and hatred, euery one greedely, and in a manner of a certain tyrannie followed their owne ambition. Then the Lord, euen then I say, made the daughter of Zion obscure & dark, according to the prophesie of Ieremie. For hee lifted vp the right hand of her enemies, turned from her his sword of defence, & was not her helpe in the day of battell, but ceased from purifying her, & threw her throne vnto the ground, and shortned her daies: aboue all this he poured out confusion and shame vpon her. All these things are fulfilled amongst vs, whilest we see the places appointed to praier, to be rased from the top to the very foundations, the diuine and holy Scriptures to be burned in the middelt of the market places, and the Ministers of the Church with horrible confusion, to run here and there to hide themselves, and some were taken and put to open shame by theyr aduersaries: and according to another prophesie, Contempt was poured out euen vpon their Princes, &c.

Thus farre Eusebius, who after through his whole booke following describeth the martyrdomes, calamities & afflictions which the faithful in that most cruel persecution suffered. Wherefore God is most earnestly & diligently to be prayed vnto, that he will vouchsafe to giue vs his grace, repentance, and mutuall concord: least for our leude liues, ingratitude and contentions, he deale with vs as he hath done with those fathers before vs, & so deliuer vs into the cruell and bloudy hands of the Turkes, and others the enemies of Christianitie. God in his mercie turne this euill from vs.

An exhortatio to magistrats. Moreover, all godly and Christian Princes and Magistrates, according to their calling committed to them by God, ought diligently to take heed hereunto, and with al their might and wisdom helpe, that the people of this Realme may altogether forsake these vnprofitable and troublesome contentions, and cease to braule and quarrell with their brethren and fellow-servants: and that the ministers may fruitfully with great modestie & grauitie, preach vnto the congregation repentance & amendment of life, and true faith in Christ.

2. Chron. 17

It is written of king Iosaphat, that he sent certaine Princes & Leuites, and giuing vnto them the booke of the lawe of the Lord, commanded that they should teach true faith, and the sincere worshipping of God. The like did the most holy kings Ezechias and Iosias, who religiously depriued from their offices, all those which walked not rightly in the way of the Lord, and did not according to

to the law of God. Constantinus the great, folloved the example of those most holy kings, & performed the like in his Empire. For when the Prelates in his time were at variance and contention among themselves, and writ and preached one against another, and were so bold to offer those contentious libels unto the Emperour himselfe, to the end that they might contend before him: he receiuing al theyr bookes, sharply reprovod them, inasmuch as they being by the providence of God appointed unto the people for pastors and captaines of concord and charitie, were so at variance among themselves. Neither would hee give any iudgement as touching theyr controuersies, or yet reade their libels which they deliuered unto him, but cast them into the fire: as he also commanded vpon paine of death, that no man should reade the bookes of Arrius, but burne them at the first hand: that at the least they might thereby learne that those contentions and braules displeased his maiestie: and so setting discord apart, might afterwarde give themselves to peace and concord. In like manner when he sate with the Bishops at the Counsell of Nice, amongst whome also many contentions were, he laying forth the bookes of the Prophets and Apostles, to wit, the holy Bible, commanded them to decide and end theyr controuersies by them, and all of them with one consent, to preach one and the selfe same faith.

Martian and Iustina made careful lawes to the same purpose. Reade Zozomenes li. 1. cap. 20. & li. 2. cap. 3. de libris Marcelli heretici.

This excellent example of the worthie Emperour Constantine, whom God in this world honored with the title of Great, whose name and glozy through the whole world was famous & of greate renowne among all men, and is much more excellent in the eternall felicitie. This example I say, let all Princes and magistrates of this age follow, touching the staying and suppressing of all controuersies among the professors of the Gospell, that thereby they may prouide for the peace and publike health of the Church.

Peace is that new yeeres gift, which Christ gaue vnto vs at his birth. It is the bond of perfection which he commended to his disciples in his whole life. It is the legacie which he bequeathed vs at his death, *Pacem meam relinquo vobis*, My peace I leave vnto you. The Apostle Paul following the same example, in euery Epistle that he wrote, exhorteth vs vnto peace. *O nos miseros si quos toties repetit a pax non mouit*. O miserable wretches that we be, if peace so often repeated doth not moue. *Prius est* (sayth a Father) *ecclesiam scindere, quam fidei sacrificare*. It is a worse thing to be a schismatike then an idolater. Also Saint Augustine exhorting

Luke. 2. 14
Mat. 10. 12. 13
Iohn 20. 26

August. contra Petilianum.

vnitē peace, sayth, *Fratres teneamus charitatem, sine qua fides nihil est: habetis autem charitatē, si teneatis unitatem.* Brethren, let vs holde charitie, without the which faith is nothing: ye haue charity if ye keepe vnitie.

The God of peace grant, that as we may alreadie say, in regard of our most gracious soueraigne Ladie Quene Elizabeth, mercy and truth haue met together: so wee may one day also say, in respect of our selues and this whole nation, righteousnesse and peace haue kissed each other. And I beseech you brethren, by the bleeding wounds of our sauiour and redeemer Iesus Christ, that none doe increase olde faults by new offences, but rather that every man in sinceritie and holy obedience, reforme his owne waies, & conformance his life according to the rule of perfect holinesse, that so our conuersation before men, may witnesse our perfect religion, and we glorifie our father which is in heauen. Let vs beautifie the chambers of our hearts with the flourishing branches of a godly life, mortifying and killing all those euill and peruerse affections, which may blemish and darken those bright beames of Christian profession. Let vs beare the sailes of our conuersations euen with the winde of Gods word: and beseech we the holy Ghost to rule the stearne, and guide the rudder of our thoughts, least at any time we cracke the barke of our religion against the rockes of euill tongues. So shall our aduersaries bee ashamed to mutter against vs for living contrarie to that which we professe. And God who is the God of peace shall in the end giue vnto vs his everlasting peace in his heauenlie kingdome through

Christ our Lorde,
Amen.

FINIS.

